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appointment in store for the man who looks to Jesus for specific teachings as to reform." It is, however, a comfort to know that his habits of thought "can hardly be said to have been fortuitous" (p. 205), though it may seem as though the brotherhood that Professor Mathews has in mind would be an aggregation of amiable crétins. He himself has a little trouble in citing Scripture to his purpose and takes refuge finally in the comfortable postulate that "goodness in Jesus was not divorced from common-sense" (p. 215), as men might have thought from the preceding pages or, for that matter, from the following ones, where it becomes reasonably clear to the author that Christ was little concerned with founding a religious institution" (p. 221), and that "the church was simply the religious phase of the life of the kingdom."

But perhaps no passage in this book is calculated to convey a more adequate impression of the virility of conception and depth of thought that characterize it than some beautiful pages towards the close on the danger of substituting "a system of ethics for the dynamics of a personal faith in God." "Concerts and kindergartens" exclaims the author, "are very necessary as complements of revivals and mission halls, but as saviours of a nation's civilization and purity they are as grass before the storm." We ought to be grateful that we have in one of our great universities a man capable of adapting his writings to minds in the mollusc or even the amœbous stage of evolution. But it is perhaps inevitable that those who thus condescend to men of low estate shall seem to us, who have humble though we trust vertebrate minds, to be uttering futile iterations of weary commonplace.

J. A.

THE NEW "YOUNG LADIES' FRIEND."¹

This is a pleasant little series of nine papers, five of which appeared in *The Outlook*, addressed to the aspirants

¹ College Training for Women, by Kate Holladay Claghorn, New York, Crowell, 1897.

for culture among women in the various stages that separate the ambitious school-girl from the presiding genius of the *salon* or the nursery. The dominant note of the whole is sanity, a good, plain common-sense. There is very little talk about ideals of culture. The writer sees just as clearly what the college cannot do as she does what may reasonably be expected of it. There is a chapter on The Preparation, with some very sensible remarks on the good and evil of cramming as a mental discipline. Then follow some shrewd remarks on Choosing a College and some interesting glimpses of collegiate life as it appears to women. A few words on graduate study follow, very temperate, recognizing that "original production falls proportionally behind the spread of education," that "not what one learns but how one learns" is what is of the most importance, and laying just stress on the claims of some form of social science on every cultured woman's attention. Then follow four chapters on the college graduate in Alumnae Associations, in the home, in society and as a wage earner. Throughout the whole are delightful little bits of feminine psychology as for instance: "It would be injudicious to tell a boy to pay little attention to what his professors think of him: it would be merely a wholesome corrective of an exaggerated tendency to tell a girl the same thing." Again we are told that a sensible girl "will not burst into tears at criticism. . . . She will simply think she is getting the guidance and advice she came to college for. She will not writhe and shrivel under sarcasm; she will simply think the instructor has bad manners." In which, we may add, she will have our hearty sympathy and concurrence, as she will have also if she will follow Miss Claghorn's counsel and in her graduating thesis cease to cultivate "the obscure and crabbed as an indication of depth," so that at length we may attain the consummation of our literary hopes and "cease to hear the demand from an intelligent but wearied public for some Alexandrian fire to ravage the thesis-heaps in our libraries." In this connection we have noted with pain some infelicities

in the author's own style, the almost inevitable pock-marks of philological training, but these are trifles that one regrets rather than criticises. In conclusion we note with especial pleasure the comparison of the possible social influence of the college-bred woman in society to that exercised by the leaders of the French *salons* in the seventeenth and eighteenth centuries. Will not some young woman take these salons for her thesis and vindicate for her sex their claim to be the creators of "good society" amid the carping abuse, the satire, and the slander of the *litterati* of the French court? *Précieuses ridicules* there were and always will be, but the *précieuses* had in them the most precious germ of social refinement and culture for France and for the world.

B. W. W.